

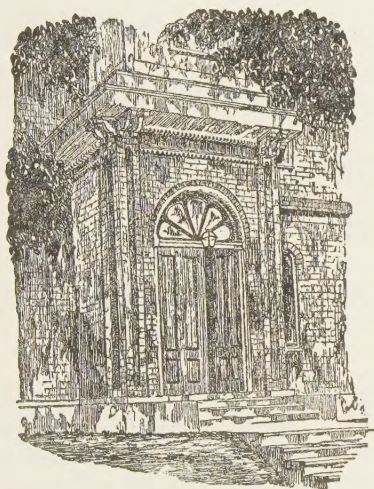
Volume XXXV

APRIL, 1960

Number 2

The Alumni Bulletin

Bangor Theological Seminary



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ANNIVERSARY WEEK PROGRAM

JUNE 5th, 6th, 7th, 1960

Sunday, June 5th

7:00 p. m. Baccalaureate Service. The Chapel. Sermon by
Professor Stephen Szikszai, Th. D.

Monday, June 6th

10:00 a. m. Annual Meeting of the Board of Trustees.

7:00 p. m. Annual Banquet of the Christian Association
honoring members of the Senior Class. Dr.
Andrew Banning, special guest of honor.

Tuesday, June 7th

9:30 a. m. Alumni Association Semi-Annual Meeting.
Chapel Building.

11:00 a. m. Joint Meeting of the Alumni Association with
the Bangor-Brewer Ministers Association.
Address by Dr. Douglas Horton, former Dean
of Harvard Divinity School.

12:30 p. m. Alumni Luncheon. Seminary Commons.

8:00 p. m. Graduation Exercises, Hammond Street Con-
gregational Church. Address by Dean Douglas
Horton. Reception in the Church Parlor.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXV

APRIL, 1960

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CONVOCATION ISSUE

We continue the tradition of publishing one lecture of each of the Convocation Week leaders. We take this opportunity to thank the Lecturers who have supplied the editor with material for publication.

THE GLORIOUS PARADOX

By FRED HOSKINS

(Dr. Fred Hoskins, Minister and Secretary of the General Council of Congregational Christian Churches and Co-President of the United Church of Christ was the Beach Quiet Hour leader in Convocation Week. The general theme was "A Shocking Gospel" and this sermon was the first in the series.)

HOW lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord,"

(Psalm 84:1-2)

Yearning is in that verse, make no mistake about it; but was ever longing traced as in the old song of Israel?

"By the waters of Babylon, there we sat down and wept, when we remembered Zion."

"On the willows there we hung up our lyres."

"For there our captors required of us songs, and our tormentors, mirth, saying, 'Sing us one of the songs of Zion.'"

"How shall we sing the Lord's song in a foreign land?"

(Psalm 137:1-4)

There is spiritual thirst enough to last an eon!

Years ago there was a popular song, not much applauded by me then, and forgotten long since I thought. Surprisingly, in these latter months its theme comes distressingly, dis-

turbingly back like a haunting dream. "I've got a longing . . ." and, now I too have a longing. Probably you also have a similar aspiration.

My anxiety puts me at sixes and sevens inside. It makes me feel as if I were about to explode and it almost compels me to scream. I have followed the example and counsel of wise teachers and preached the "Gospel of the Church." I purpose to continue doing so. I have heard and read and preached sermons oriented to "crisis theology." I expect to continue so to do. I have come to love and serve the ecumenical church. I hope that time and strength will enable me to love and serve it much more. But, like a nostalgia for the home town, like a hankering after food such as mother prepared, like a vertiginous adolescent, like a craving for something sweet, as a minister of Jesus Christ by vocation and as a clergyman by profession I have a longing. Furthermore, I believe I know from what this unsettling sharp appetite derives and what will satisfy it.

I. *Look at Me—And Nobody Looks*

In a prefatory statement to one of his plays Tennessee Williams reports having once seen a group of little girls all dolled up in their mothers' and sisters' castoff finery, mimicking a meeting of "fine" ladies in a parlor. One child, dissatisfied with the attention paid her careful performance by the others, stretched out her arms and threw back her head and yelled to her playmates, "look at me, look at me." And then she lost her balance and sprawled on the sidewalk in a ludicrous tangle of old clothes and scrawny arms and legs, and still nobody looked at her.

One does not need Vance Packard's admirable book, *Status Seekers* to enable him to recognize that this little vignette has caught the sense, the aspiration, and particularly the frustration of a mass of today's men. "Look at me, look at me!" they cry, but nobody looks. Even when they fall on their faces in their ridiculous antics, the world, least of all the world, does not look. The fact is, it seems to many, an unfriendly universe trips them up in the first place—trips up every man eventually with its "mathematical certainty of death."

The late lamented Nobel Prize winner Camus for a long time insisted that, fundamentally, life is absurd. I understand that he did not hold life to be absurd in the sense that the little dressed-up girl was ludicrous in her entangled finery, but that it is absurd because man is determined to get an understanding of it and the world, by nature, is unintelligible. In at least one point in his writing Camus insisted that the only reasonable response a man can make to an unreasonable world is one of complete indifference to it as a place of meaning. The only sensible thing a man can do is to react to the immediate physical sensations. This view of man Camus gathered up in his play *The Outsider* in the principal character, Meursalt.

Phillip Thody in describing Meursalt as completely indifferent to everything except immediate physical sensations comments that he receives the news of his mother's death merely with faint annoyance at having to ask for leave of absence from the office where he works. At her funeral he has no sadness or regret, and feels only the physical inconveniences of watch-

ing over her body and following the hearse to the cemetery under the burning sun.

Add to such a view of man the pyrotechnics of the population explosion and one's longing for something sweetly intimate and personal increases acutely. People, masses, hordes, tribes, throngs, crowds, billions of people! Did not someone recently assert that if the present rate of increase of population in China were to continue until the end of this century there would be more Chinese than there were people of all nations together at the beginning of this century? And that the explosion of the population is in something of the same proportion clearly is to be seen all over the face of the earth. Who can refrain from parodying the Psalmist's question, "What is a man, one man, that Thou art mindful of him?"

Entire books are written on the profiles of man. If one wishes to see man tripped up in his raggedy costume, lying sprawling on his skinny neck, but still shrieking, "Look at me, look at me," just let him read the baker's dozen images of man which are being hawked at every book counter. There are "Organization Man," "Technical Man," "Hedonistic Man," "Compacent Man," "Deep despairing Man," "Defiant Man," "Anguished Man," "Economic Man," "Biological Man," "Pedagogical Man" and, latterly, the "New Compassion Man" who it is alleged, will shed a sentimental tear for "the genial rapist, the jolly slasher, or the fun-loving dope pusher." Apparently, if you are fresh out of an understanding of man, you pay your money and take your choice. But, when you proceed on this basis there is reason to suspect that you end up in the position of Margaret, heroine of "Cat on a Hot Tin Roof": "Well, now I'm dressed, I'm all dressed, there's nothing else for me to do . . . I'm dressed, all dressed, nothing else for me to do . . ."

These are among the reasons, I think, why we have a longing. These are among the reasons, I believe, why you too have a longing. Men are crying, "Look at me. Look at me." And, nobody looks.

II. *A Scoop-News, Both Good and New*

Fortunate thing about this longing we have is a longing to hear something more about the

age of man than that he like the rabbit is a reproducing animal, or a victim of his own mechanical achievements! Fortunate thing, for as craftsmen of the church we have been given a pop. We have news for men madly examining files of themselves in desperate effort to find what they really look like. It is news that both good and real.

It seems, in retrospect, that somehow there slipped in unobtrusively among the coins in man's pockets an incalculably valuable bit of currency. It is a currency of neither gold nor silver. It is currency printed from a little story. It is what I am longing to hear these days. And almost scream when in its stead I hear the only report of man caught in the grip of the mighty how. Ah, tell it out, clear and loud. It is news, good news, real news.

'Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the Scribes murmured, saying, 'This man receives sinners and eats with them.'"

So he told them this parable. "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them; 'Rejoice with me for I have found my sheep which was lost.' Even so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

Unbelievable, isn't it? It is an offense against man's reliance upon himself. It is an affront to the sophisticated images of man we have been collecting. It is an outrage against the best-seller philosophical and psychological profiles of man. It is utterly insane if the universe indeed be congenial to a scheme in which one bomb in an airplane of the Strategic Air Command carries more explosive power than was released in all bombs of all the combatants of all the nations in the whole of World War Two. Unbelievable, ah, but here is the glorious paradox. It is true.

Christian theologians use the word paradox to express the prevailing attitude toward the gospel event. Primarily that attitude is "It

couldn't happen." Professor Tillich writes that, "The appearance of the New Being in Christ under the conditions of human existence, yet judging and conquering them, is the paradox of the Christian message . . . It is an offense against man's unshaken reliance upon himself, his saving attempt, and his resignation to despair." (*Theology*, Vol. II, page 92.)

Unbelievable it is that God cares, that he seeks for rebellious men, and especially incredible is it that God not only can but actually does seek for lost men, and keeps on looking for them until he finds them. And as if this were not hard enough to believe there is the further news that when God finds miscreant man, if there be penitence, instead of levying deserved judgment upon him he lavishes forgiveness, taking him into his house of beginning again. And if this be inconceivable, consider the good news that the Eternal then reveals what Godhead really means, He and his angels rejoice! His is no grim exulting, his a divine joy that, like northern lights, flashes and fingers to the zenith of heaven.

It is, from the assumptions of most of those who are cluttering the landscape with images and profiles, unbelievable that man, men, a man, you and I, are important to God; unbelievable that men who build hydrogen bombs capable of destroying nearly all persons, and the people they might obliterate, individually are significant to the God who created and sustains the whole universe of universes. But the radiant, glorious paradox of the gospel is that it is true.

Awile ago I attempted to preach to a congregation about the grace of God. When I spoke of the love of God poured out upon us and for us, an elder brother in the congregation rose halfway to his feet and, with hand held heavenward, shouted "Selah, Selah!" I was startled almost to dumbness. Recovering speech I returned to my sermon. Again when I gave utterance to the good news of God's unmerited, contractless, self-initiated, redemptive love my "heckler" rose and shouted "Selah, Selah!" After the service I sought out the voluble worshipper and inquired of him the meaning of the word "Selah."

With sorrowful inspection of me as one with unsurpassed poverty of mind and soul he asked,

"Don't you really know what Selah means?" When I assured him I did not, having long believed that Biblical scholars had only the most gratuitous speculations about its intent, he said: "Why, Selah means, 'Man, ain't that sumpin.'"

We have a scoop. It is news, news both good and real. A man, one man, is important, important in himself, important to God; so important that God loves him, seeks him when he is lost, and rejoices when he finds him. It is unbelievable but true. Selah! It is the glorious paradox I am longing to hear again.

III. *The Glorious Paradox*

Luke informs us that the good people, the church people, were outraged that Jesus should be associating with those whom they considered hopeless. They complained that the Teacher even went so far as to eat with the sinners. Every preacher worth his salt knows what it is to be warned formally or informally that his association with the "unwashed" of his community is having a bad reaction on the congregation. In any event, Luke reports Jesus telling the shocked Scribes and Pharisees the immortal stories about the outcast, the lost sheep, the lost coin, the lost sons. God loved them. Paul, the preacher-theologian, a little later put the fact in formal language: "But God shows his love for us in that while we were yet sinners Christ died for us." (Romans 5:8.) Jesus rode less regally but more quickly to the glorious paradox in the story of the Lost Sheep. Here is no social service point of view. Here is no salvage of men on a percentage basis. This is the character of our God. He is not impressed by our status. He even puts the righteous aside and calculatingly, lovingly, goes after the outcasts and rejoices when He finds them.

Furthermore, our God, and this is what makes the news such boundlessly good news, is not discouraged by the truth of how we get lost or how desperately lost we may be. Like a silly sheep we may become lost by lustfully following after more food, we may become lost because of ignorance, we may become lost through wilful disobedience or revolt, we may become lost because of storm of nature or passion. It is a difficult thing for men to believe that a good and just God still could love and seek them when they have by their own

decisions been lost from one another and from him. But again, this is the Gospel's glorious paradox. He is not discouraged, or disabled, simply by how we get lost or by how far we may have strayed away.

God is not impressed by our status. He is not discouraged by our lostness. Neither is he intimidated by the vastness of the responsibility of his being God. Here is where our creaturehood so often shows through. When man thought the earth was a little flat table with all celestial bodies encircling it, he soon granted God competence to oversee it. When earth was taken from the center and put on the edge of the universe it was a considerable time before man was willing to grant that God was big enough to reign over it all. When the microscope and telescope revealed infinity running in both directions from the laboratory again God was supposed to be inadequate for so large a responsibility. It has always been so. Now, with population explosion unlimited, atomic fission unbounded, and outer space become the new frontier, once more man is fearful that the God whom heretofore he has worshipped is not equal to being God of it all. No wonder we have a longing to hear again the parable of the Lost Sheep. For the glorious paradox is that our God is not intimidated by size or numbers or worlds or aeons.

I like the story told of a long-time Secretary of an American home missionary society. When in his nineties, long after his retirement, he went to a college he had helped establish many years before. Strolling alone over the rolling campus in the twilight he was enjoying his cigar and a thousand memories. A young faculty member was outraged to see a man smoking on campus and petulantly asked, "Sir, I wonder if you know there is a rule against smoking on this campus?" The Secretary, a bit deaf, asked for the question to be repeated, and having it so he blew a beautiful smoke ring into the evening air, and with a merry twinkle in his eyes said, "Oh, yes, I know about the rule. Made it myself. Made it before you were born."

Our God is not intimidated by the number of lost people, or the worlds or the space, inner or outer, in which they live. Fact is, he made them all. Neither is the life of faith intimidated by bigness or speed or time or space. We have

pop. There is news that the God of it all is
only the God of processes in things and
possessions of men and nations, also, he is
God of persons and when even one is lost,
I, Dick, or Harry,
... with unhurrying chase,
and unperturbed pace,
deliberate speed, majestic instancy . . .
seeks for him until he finds, and he re-
sues with his find.
Innumerable images of men there are! We,
have an image of man to offer—rather to
ress. It is a profile of a man who needs and
des to be saved. Lost, or dead, or received,
is the son of God always. He is the child of
God who loves and pities and finds and
reems. Ours is a God who acts. In fine, as
new United Church of Christ Statement of
th declares:

We believe in God, the Eternal Spirit, Father
of our Lord Jesus Christ
and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and
death.

He seeks in holy love to save all people from
aimlessness and sin.

He judges men and nations by his righteous
will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our
crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus
Christ, binding in covenant faithful people
of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his
table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and
peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has
no end.

Blessing and honor, glory and power be unto
him. Amen.

THE BIBLICAL UNDERSTANDING OF WHAT GOD REQUIRES

By JAMES MUILENBURG

(Dr. Muilenburg, Davenport Professor of Hebrew and the Cognate Languages in Union Theological Seminary, New York City, gave the Francis B. Denio Lectures on the Bible in Convocation Week, on the general theme "The Biblical Understanding of Life." This lecture was the second in the series.)

THE title that has been given to this lecture will doubtless seem to many of you to be expressed infelicitously, and

I suspect that you would prefer some such formulation as "The Ethics of Ancient Israel" or "The Moral and Social Ideals of Israel" or even "The Nature of the Good." But if we take such words at all seriously, we shall find ourselves in considerable difficulty in hearing what the Old Testament is saying to us. For these are precisely the things about which it does not speak. It is essential therefore that we grasp the nature of Biblical mentality, (the ways of the *nephesh* or the heart (will, mind, etc.)) before we can be addressed in the places where Scripture addresses us. Now it is to a people's language and speech that we must go if we would understand the fashion of its thinking and feeling, to its understanding of what a word is, to the ways which words have in relating the *nephesh* (self) to the *nephesh*, from speaker to hearer, from the ear and the heart of one to the ear and heart of the other. We should be sensitive to the nuances and associations of words, to the ways in which they are ordered and gathered into various literary forms and types, to the fabric of grammar and syntax. These are not merely technical matters for the scholar to worry over. Rather, they are directly involved in the primary task of all responsible Biblical study; i.e., interpretation and exegesis. We have seen that Israel knows whence words come and whither they go, how the self extends itself to the other self by speaking. The "literature" of the Old Testament is first of all oral, first of all a *speaking* and *telling* and *recounting*, a *proclaiming* and *announcing*, and then a *singing* and chanting and *hymning* and *lamenting*, a *shouting*, a *dialogue* between the self, and a giving and answering in antiphonals (cf. the origin of the phenomenon of parallelism). How alive this speech is, alive in its address-

ing, alive in its *Gesprochenheit*, alive in the immediacy of the present moment. It is alive, too, in its literary types, in the way of its compositions, in the way it moves on and on, and then is remembered and recited and dramatized in the practices and celebrations of the cult, and continuing on and on through the Old Testament and into the New, in the hour of the Messiah, the new age of which the Old Testament perhaps has more to say than the New. *The word is alive.* In an age which lives so much by seeing, an age of psychological speculators, an age of readers of books, it is hard to recapture this vitality and urgency which words have among other peoples.

An examination of Hebrew grammar would only re-enforce what I have been saying. If we were to assay such venture we should have much to say about the central importance of the verb and its dynamic qualities, the peculiarity of its so-called tenses, and the way it is ordered in the sentence according to the function it is meant to perform. This task we shall have to resign, however, only to stress a major feature of all Biblical mentality. We refer to the imaginative cast of mind of the ancient Israelite. He thinks in images, pictures, figures, and symbols, in metaphors and myths, in paraboles and allegories. This may occasion some surprise, for the world of seeing seems to have been denied him in the prohibition of all spatial imagery. "You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." But here is the wonder of Biblical speech, that it could compensate, so it would seem, in the world of time for what was denied her in the world of space; in speaking and hearing for things and visual objects. Israel is the people of the ear; Greece the people of the eye. One lives primarily in the world of time, the other

the world of space. One is the *participant hearer*, the other the spectator and artist. As the Israelite does not ask, "What is virtue?" "What is justice or right or the good?" that are the norms and principles from which moral action may be derived?" I do not know any important study on the significance and of the word *good (tov)*, though one of my doctoral candidates has been hard at work on the subject for several years. It should prove a rewarding study. The Israelite knows he is accountable to God, and he hears himself spoken "What have you done?" He is addressed with a *Thou shalt or thou shalt not*. The 'ethical' terminology of the Old Testament is derived from the law court, the place where he is held to account by his judges, from the life of trade and commerce, from the family and kingship. The question he faces is not a matter of knowledge, i. e., "What is good?"; it has been told you, *O man, what is good*, but "What does Yahweh require of me?" It is a matter of the will. The fault lies not in want of mental clarity, but in the heart, the evil impulse, rebellion, blindness, infidelity, stubbornness, apostasy. The man of Israel does not dream of a utopia or the ideal social order. The only approximation to such an order is the theocratic state of Ezekiel, and there everything centers about the Temple. The extended descriptions of Ezekiel 40-48, with their visions and architectural details and elaborate ordinances close pregnantly: "And the name of the city henceforth shall be, Yahweh is there."

I

We are now, at long last, prepared to deal more directly with the question of what it is that Yahweh requires of his people and how the individual Israelite is related to the social solidarity with whom Yahweh has entered into relationship of *covenant* or compact. And for our purposes we shall restrict ourselves to one major symbol. This symbol (as are all Biblical symbols) is bodied forth in words, and it is one of these, in all its distances and guises, that we must now make a few observations. We are speaking of the *way* or the *road* or the *path*. The Hebrew has a number of words to represent the symbol, but above all others the *derek*. Of the *highway* which the stars in their courses

follow we shall say little, or of the eschatological *highway* on which God will come in the hour of the great finale, we shall have little to observe in this lecture. It is the *derek* which concerns us chiefly. It appears some 1750 times in the Old Testament alone, and in a vast variety of contexts and meanings: *direction, distance, destiny, custom, manner, journey, course* (of life), God's *management, control, leading, covenant*. It is not too much to say that it is the central word for *conduct, or behavior*. But this tells us less than half the story, for associated with this crucial term are literally scores of verbs which arouse and kindle the noun into action. Take, for example, the terminology of *going or walking*: to go, to go in, to go out, to go up, to go down, to go again (*shubh*), to go astray (*shanah*) to go back (*sug, shubh, mush*), to go before (*qadam*), to go far away, and many, many more, and some of these have a number of synonyms. Each of these is a different kind of action, for each is understood by the content or substance of the particular going. *Israel's walking on the way or road* is the way of her life, her manner of living, the direction in which she is moving, the way in which she accompanies time and times, the going from time past to time future, the way of the story, the way which words have, the way which never stops, though there are the crossroads, the way which has a starting point or beginning, the way which leads to the end, the *eschaton* and fulfillment and resolution and outcome. So God appears to Abram in great theophany, speaking his own maximum words to the one in whom Israel already exists, words which are designed for Israel to appropriate: Yahweh appeared to Abram and said to him: "I am God Almighty; walk before me and be blameless (*Tamim*)."² But priority on the way does not belong to the called and consecrated people of destiny, but to the God of the ways, the God who walks and goes and comes, who leads and guides and directs, who enters and departs, who turns away and returns, who sends men to go, who descends into the slime-pits and the caverns and ravines, and ascends Zion's hill to the accompaniment of harp and timbrel and lute, bringing himself in a kingdom. His going and Israel's going are in relation, as the covenant was in relation, as

history was lived in relation, as worship is celebrated in relation.

It was an imagery congenial to Israel, for what was her life but a walking, a turning and returning, an abandoning and forsaking and going far away? In the age of the patriarchs Yahweh was a God of the roads, the *Wegegott* of Abram and Jacob as they go from place to place, where he accompanies them, or rather, comes at decisive moments at Shechem and Mamre and Bethel and Beersheba and then departs. In his arrivals he speaks the words of disclosure: the blessed name, the *Fear not*, the *hieros logos*, "I will be with you," "I will help you," "I am your God." So Abram journeys from Harran, far to the north at the Middle Euphrates, on to Palestine. He does not know his destination—only God knows. But he journeys on, walking by faith and obedience, asking not to see the distant scene. So Jacob and his sons go to Egypt, and Israel goes from Goshen to Elim and Marah and at long last through the "howling wilderness" on to Sinai where Amalek engages her in internecine strife. Enthroned invisibly on the ark Yahweh marches on before, and they follow (Yahweh never forgot it, and Hosea and Jeremiah centuries later record his election memories): "I remember for you the covenant love of your youth, the love of your bridal days, your going after me in the desert, in an unknown land." The pillar of cloud and of fire beacons ahead, and on they go Sinai-bound and then to Palestine. There he goes out to battle with them, leading the battalions, entering the camp and coming to them victoriously in the hour of their deepest plight. Later, David proposes the erection of a temple for him to dwell in, with the magnificence that the nations love, and Yahweh speaks to him: "Would you build me a house to dwell in? I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. In all places where I have moved with all the people of Israel, did I speak a word . . . saying, 'Why have you not built me a house of cedar?'" How like Yahweh that is! How Hebraic, and how Biblical, and how true to the lives we live in the moving from time to time. And in the great laments we hear the same interior authentic note:

O thou hope of Israel
its savior in time of trouble
Why shouldst thou be like a stranger in this
land like a wayfarer who turns aside to
tarry for a night?

Yahweh's way is the way of the *Torah*, the teaching and direction and didache. In his revealed will in the Law (teaching) he has shown Israel the way it is to take.

And now, O Israel, what does Yahweh your God require of you but to fear Yahweh your God, to walk in all his ways, to love him, to serve Yahweh your God with all your heart and with all your life. Deut. 10:2

I will instruct you and teach you
the way you should go;
I will counsel you with my eye upon you.
Psa. 32:8

And Israel's response:

I will run in the way of thy commandments
when thou enlargest my understanding.
Teach me, O Lord, the way of thy statutes;
and I will keep it to the end.
Psa. 119:32-33

Yahweh's *Torah* or teaching (or law) is a *halacka*, a going, a walking in his way. It is not merely a legalistic precept which stands there like some stone tablet; no, it is the light which illumines the path, the lantern by which a man walks. Walking and keeping the *Torah* become one; walking is observance of the directions on the road through life. Israel's Leader directs the course of her journey, of her pilgrimage in lived time:

Blessed (or Happy) is the man
who does not walk in the counsel of the
wicked,
nor stands in the way of sinners,
nor sits in the seat of scorners.

But his delight is in the *Torah* of Yahweh,
and on his *Torah* he meditates day and
night.

When I think of thy ways,
I turn my feet to thy testaments.

Therefore: Teach me thy way, O Yahweh,
that I may walk in thy truth. Psa. 86:11
Teach me how to walk, and the direction
I am to go.

Yahweh is the Teacher of Israel; he instructs them by revealing his own ways, the way of his action and intention, the way in which he encounters his people as they live under his

line rule, above all at the point where the
 ds divide, where decision is required and a
 vice must be made. *He has told you, O man,*
that is good: doing justice, yes, and loving
 covenant-love too, but climactically walking
 mly with your God. It is necessary to stress
 such contexts, however, that it is not with
 ical norms that we have to do, nor with
 als of conduct. Nor is this the meaning of
 commandments of the decalog; if it were
 should expect them to be repeated again and
 ain in the Old Testament. When decalogs are
 ren, as they are in several prophetic and litur-
 al contexts, we have quite a different set of
 commandments (cf. e.g. Ps. 15:24; Jer. 7; Hos.
 14:1). The revelation is set in the context of par-
 ticularity; what is required is understood in the
 concrete givenness of the hour.

II

Yahweh is the Leader on the Way. The geo-
 graphical and the religio-historical motifs co-
 alesce. Israel's Way is the way through particu-
 lar history (what we call *Heilsgeschichte*). The
 motif is sounded already in an early context,
 the Song of Moses; Exod. 15.

Thou hast led in thy steadfast love
 the people whom thou hast redeemed.
 Exod. 15:13

and in the Song of Moses (which Professor
 Bissfeldt now contends comes from the elev-
 enth century B.C.) the ancient motif of the
 unmotivated grace of God is echoed:

Like an eagle that stirs up its nest,
 that flutters over its young,
 Spreading out its wings, catching them,
 and bearing them on its pinions,
 Yahweh alone did lead them,
 and there was no foreign God with him.
 Deut. 32:11-12

It is abundantly clear that Israel did not know
 the way in the desert: Yahweh knows it geo-
 graphically, but to say *geography* here is to say
 history, faith, trust (and *Heilsgeschichte*). *You*
have seen for yourselves how I bore you on
 eagles' wings and brought you to me. That is
 the basis, the foundation, the indispensable pre-
 mble of all *Torah* and exhortation and cove-
 nantal paranesis. It is Yahweh's gracious un-
 motivated act, i.e., unmotivated in anything but
 the power of his love which confronts Israel

with the alternatives of the *Either-Or*. It is
 Israel's Leader who speaks to her, who ad-
 dresses her in the intimacy of the *Thou*, who
 calls her to that life of freedom by which alone
 she can ever be free, by surrender to the ulti-
 mate Lord of history, by becoming his slaves,
 by yielding without reservation to his leading:
 "And now, if you deeply listen to my voice and
 keep my covenant, then you shall be to me a
 possession from all the peoples of the earth, for
 all the earth is mine, and you will become a
 nation of priests and a holy people." It is at
 the mount of covenanting that Israel first hears
 the unequivocal *Entweder-Order* of faith or not
 faith, obedience or disobedience, particular re-
 velation or general revelation, history or nature
 (like the other nations). Again and again
 throughout the thousand years of election-
 covenant faith we listen to the alternatives of
 the great conditional (the prosthesis of demand,
 the apodosis of promise). They are transformed
 and elaborated in the concreteness of the abso-
 lute demands of apodictic laws, but of their true
 origin there can be no question. Listen to Jere-
 miah in his great sermon in the gate of the
 Temple on the occasion of the celebration of
 the covenant festival:

For if you really amend your ways and your
 doings, if you really execute justice with one
 another, if you do not oppress the alien, the
 fatherless or the widow, or shed innocent
 blood in this sanctuary, and if you do not
 go after other gods to your own hurt, then I
 will let you dwell in this sanctuary, in the
 land that I gave of old to your fathers for-
 ever.

This is the leading of the Leader. To obey is
 to follow, to walk in his footsteps, to trust that
 he knows the way to the destination, to live the
 life lived in time under his rule and sover-
 eignty: *deus absconditus* in his invisible lord-
 ship, the Holy One enthroned; *deus revelatus* in
 the fire wherein is holiness and the light where-
 in is glory but centrally in words spoken and
 words heard. The hymns and rituals remember
 it:

Thou didst lead thy people like a flock by
 the hand of Moses and Aaron. Psalms 77:20

Lead me, O Yahweh, in thy righteousness
 because of mine enemies;
 and make my way straight before me.

Psalms 5:8

Yea, thou art my Rock and my Fortress;
for thy name's sake lead me and guide me.
Psa. 31:3

Thou has delivered my feet from falling,
that I may walk before God in the light of
life.

Lead thou me to the Rock that is higher
than I. Psa. 61:2

He leads me in the paths of righteousness
(i.e., straight paths)
for his name's sake. Psa. 23:3

If I take the wings of the morning
and dwell in the uttermost parts of the sea,
Even there thy hand shall lead me,
and thy right hand shall hold me.
Psa. 139:10

III

There is yet another sphere in Yahweh's activity on the road. God performs his work in history by choosing and calling men to his service, men who will proclaim his word to their own times. This God of movement and power whose Spirit is invasive and transforming, whose Word is filled with vitality and drive and purpose, enters into the life of a man and sends him. It is his nature, as we say, to send. The verb belongs to him. He sends, and men go. The motif pervades the whole of Scripture. Moses travails on the solitary heights, retreating again and again from Yahweh's imperium, evading his *Thou shalt*, demanding proofs, pleading his incapacity, shifting the dialogue to where he wants it, boldly demanding the name, and fleeing finally to the ignominious, "Send someone else." But Yahweh has one word for him, "Go!", and tell Pharaoh, 'Let my people go.' Amos delivers his *apologia vita sua* as do Micah and Jeremiah with the same key word ringing through it:

Then Amos answered Amaziah, "I am no prophet, or a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and Yahweh took me from following the flock, and Yahweh said to me, "Go, prophesy to my people Israel!"

In that awesome moment when Isaiah's lips are touched with the coal from the altar, and he knows he has been forgiven he hears the voice of one speaking, "Whom shall I send, and who will go for us?" Then I said, "Here am I. Send me." And so it is with all those

whom God calls. He sends them to go, and they are on the move in God's times.

IV

Finally, we come to the end of the road, the finale of election-covenant life, the hour of the *eschaton*, the beginning of the gospel. Israel had come to the dead-end streets again and again when men stared into the black darkness and the imperial armies of Cyrus thundered through the corridor. Israel knew that *derek* could mean destination, because that was where Yahweh had a way of appearing and acting. Amos and Isaiah and Zephaniah and the rest had proclaimed the Day of Yahweh. There was 722 B.C. and Assyria, but there was Yahweh too with his servant Hosea. There was 587 B.C. and Chaldea, but Yahweh stood in the breach and Jeremiah suffered the torments of the fire and hammer of the word. Then there was Yahweh's forerunner for the gospel, Second Isaiah, and in the celestial assembly on the day of destiny the prophet whose name is lost, and the voices are speaking:

In the wilderness prepare the way of Yahweh,
Make straight in the desert a highway for
our God.

From beginning to end the poems throb and pulsate with the glorious news of the divine epiphany: Behold your God! Behold Yahweh comes with might!

Behold, I am doing a new thing;
now it springs forth, do you not perceive it;
I will make a way in the wilderness,
and rivers in the desert. Is. 43:19

And I will make all my mountains a way,
and my highways shall be raised up.
Is. 49:11

The new age is the new Exodus, but more universal and more glorious, the age of redemption and the gospel:

How beautiful upon the mountains
are the feet of him who brings good tidings,
Who publishes peace, who brings good tidings
of good,
who publishes salvation,
Who says to Zion, "Your God is King."
Hark, your watchmen lift up their voice,
together they sing for joy;
For eye to eye they see
the return of Yahweh to Zion.

and from the heights of the proclamation the prophet enters in *profundis* with the suffering servant of the Lord, and in the broken lines of the deep lament we hear the confession: "All like sheep have gone astray, we have turned every one to his own way." And beyond that God's *nevertheless*: he bore the sin of many, and made intercession for the transgressors.

The words were remembered. The men at Qumran went into the desert to prepare His way, and in the silent spaces of that lonely land they lived holy lives in expectation and waiting. Like their forebears they knew two ways, the way of light and the way of darkness, the way of life and the way of death, and each day they celebrated holy rites of anticipation, of holy washings or baptisms and of holy eating of covenantal memory, for the coming of the prophet, the priest, and the king. In the *Manual*

Discipline the word *derek* or way occurs some thirty-three times, but with it belong all the verbs which belong with living on the way. It has been recently suggested that they are all quoted in the eschatological verse from Second Isaiah: In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. When we come to the New Testament we meet the same terminology, but it must be grasped in the light of all the memories of going and walking of which the Old Testament speaks. All our gospels begin with the motif of preparing the way, and the life that is lived in the gospels is life lived on the way. And thou child shalt be called the prophet of the Most High; for thou shalt go before the Lord to prepare his way . . . To give light to those who dwell in darkness and to guide our feet in the way of peace. "John came to you with a way of righteousness" (Matt. 21:32), and the Pharisees say to Jesus "Teacher, we know that you teach the way of God in truth." (Matt. 22:16). Ultimate issues are involved in our walking through life; even in worship we cannot evade the demands of the Either-Or:

Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction,

and those who enter it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.

Matt. 7:13f.

The early Christians perpetuate their Master's teaching. There are two ways; one of life and one of death, one of light and one of darkness. The followers of Jesus are those of the Way, and the fourth of our gospels, so teeming with Qumran affinities, reports Jesus' words: "I am the Way." It remembers too his words, "I am the Good Shepherd," recalling Ezekiel's magnificent allegory, and in the catacombs we see the Shepherd leading his flock. The modern poet W. H. Auden has caught something of the accent of the imagery which should not be alien to us:

He is the Way.

Follow Him through the land of Unlikeness;
You will see rare beasts, and have unique adventures.

He is the Truth.

Seek Him in the Kingdom of Anxiety;

You will come to a great city that has expected your return for years.

He is the Life.

Love Him in the World of the Flesh;

And at your marriage all its occasions shall dance for joy.

When the time was fulfilled and the Coming One came, he called to his disciples and said, "Follow me!" Throughout the interior history of Scripture God calls many leaders to show the Way, and they walked all of them without seeing the end of the road. For they walked and proclaimed and lived and remembered and expected by the way that faith knows:

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us, they should not be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

ON YOUR MARKS

By GERALD KENNEDY

(Dr. Kennedy, Bishop of the Los Angeles Area of the Methodist Church, delivered the George Shepard Lectures on Preaching on the general theme "The Race That Is Set Before Us." This lecture was the first in the series. It was taken down on tape. This is in substance what Bishop Kennedy said.)

I wish I believed that a person could help others to preach by talking about it, but at least it may help us to hear our high calling defined and discussed. In these three lectures we shall have in mind that text in the twelfth chapter of Hebrews, "therefore, since we are surrounded by so great a cloud of witnesses let us lay aside every weight and sin which clings so closely and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame and is seated at the right hand of the throne of God." Those words obviously apply to all Christians, but they have particular significance for preachers. Our whole life is a race. We are constantly under tension. We should never have come into the ministry if we cannot learn *how* to live under tensions. This means that we should not take ourselves too seriously but we should take our jobs very seriously. It is quite possible for a man not to think of himself more highly than he ought to think but at the same time to believe that he is called to the most significant task in the world.

There is nothing greater than preaching, but many of our magazines would have us feel sorry for ourselves. Someone calls us macerated. Maybe we are. Somebody else comes along and says we have no time for meditation. Well, not much. Someone else complains that the minister has so little time to spend with his family. I suppose so. Constantly we are told there is no time for study. Then I think of the laymen I know, and I do not believe I am nearly as macerated as they are. I do not believe my job splits me up the way their life divides them. Am I better than the people to whom I preach? I have little time for meditation, but I know some young lawyers and some young doctors who have even less time than I have. I have

little time for my family but few men have time for their families. I have as much time for study as I make up my mind to have. I have to get up early in the morning before other people or else stay up after they have gone to bed. I do not feel we are doing our profession any good by constant complaining. Rather, I want something to remind me I have the greatest job in the world. Preaching is the highest calling God gives to any man.

I

Permit me to take the long view tonight by thinking a little more in terms of our call, of our task and of the kind of men we must be. First of all I speak briefly about the call to the ministry. I doubt if any man does a very good job for any length of time in the ministry who has not felt particularly called to it. The call may have come suddenly or gradually. I cannot remember when I decided to become a minister! I remember as a boy sitting in a congregation listening to a preacher preach and deciding I could do it better and that some day I would. As I have grown older in the ministry, I find myself being driven back time after time to this assurance that he put his hand upon me. In our day we play that down and rightly so I suppose. We are not to think of it as having come in a particular way. I can still remember when I was visiting seminaries to get men to come to Southern California one boy came in to be interviewed and this was his first word, "Bishop, what's your proposition?" Well, there's a high sense of calling! In our time when boys can pick and choose because of the shortage of preachers, I shudder when I see the attitude of some of them. On the other hand, I think of an associate pastor who took a much smaller church at half the salary because that was where he was needed. The sense of calling is still there when young men give themselves to

the church because they are needed. Tillich once said that Barth refused to become his own follower. If it can be said of us, that we do not become so mixed up with our own professional ambitions, as to get a false picture of ourselves that is a great thing. I think of that university professor who somewhere got an idea that he resembled Mr. Chips, so now he smokes a pipe and tries to act like him. I wonder what he would be like if he were himself? I have known preachers who were so anxious to play a little part and learn some tricks instead of being themselves. Think of that word of Jesus, "If any man would come after me, let him deny himself and take up his cross and follow me," or think of that great word of Professor Denny of Scotland who said no preacher can show at one and the same time that he is clever and Christ is wonderful. Make up your mind! Often the test of a preacher is that his brethren think of him because they see through him.

Now this sense of being called gives to us that H. G. Wells called the historian's test of the individual's greatness, i.e., did he start men thinking along fresh lines with a vigor that persisted after him? It is this unself-consciousness, this sense, that for good or ill, here I am, here is my life that I think gives the preacher his power. John Gossip wrote about an old professor of his who was slow to criticize student preachers. Once Gossip prevailed upon him to give his opinion and the professor replied that there was nothing to say; the man wasn't preaching, he was showing off. *That* was the unpardonable sin. On another occasion Gossip asked him how the service went. "Full of faults, but they are all curable; I would be quite content to worship with him steadily; he was preaching Christ." The difference, the difference!

We need balance in this thing of course, but we will never find a substitute for preaching. We have tried from time to time. Once religious education was going to take the place of the pulpit. It has not, and it will not. Or let us put more emphasis on liturgy; that will take the place of the pulpit. It will not. You may move the pulpit to the side, but if a preacher has nothing to say when the pulpit is in the middle, he will not have more with the

pulpit on the side. Now we think a counseling program will be the substitute. It will not. We need all the skill we can have in this field, and we must learn the techniques, but it takes more than this to deal with people. It is the gospel, the experience of Christ that changes things. I preach once or twice a year at the Unitarian Church of Germantown which sends out a little note to the preacher who is coming there for the first time. The note says: "Ordinarily we never make any suggestion as to your sermon. This is a free pulpit and we want you to preach what is in your heart and mind. Sometimes, however, our guests, not knowing our church give a lecture on current events. I well remember one of our loveliest members doomed with cancer coming to church for her last time eager for some word of deep faith only to have the minister spend his whole time on McCarthyism. Preach to us, then, as you would any congregation. Do not pull your punches. Blast McCarthy or any wrong or injustice as you will, but above all speak to us of the deepest spiritual faith in your heart. We need to be put back on the track of things eternal." That is good. That is preaching, to be put back on the track of things eternal.

II

Returning home by train some few years ago as we were crossing Wyoming we noticed two men working on a telephone line. Snow was beginning to fall and in all that plain there was no habitation as far as we could see. And I thought to myself as I looked at the workmen, that is the preacher's task, to make sure that a line is maintained between man and God and that the word gets through.

If we were to choose one word that best describes our task, it would be evangelism, the proclamation of the good news. We are rediscovering this in the church. We do not all agree on the method but more and more we are coming to understand that when the church ceases to be evangelistic, it ceases to be the church. Now this means that great faith is demanded of the preacher lest he suppose that as an evangelist he will always have great results. Not so! Billy Sunday used to have the millions according to the record and Billy Graham gets hundreds of thousands, but William

Carey spent ten years in India without a single convert. But it is a wonderful thing when we can leave some things to God and the results we leave to him. Our task is primarily evangelism, of bringing the word to people, a majestic wonderful word. Bishop Stephen Neill said, "It is not permitted for a minister to say I am not an evangelist. The minister is ordained for the purpose of bringing men and women to Christ. If he is not doing it, it is questionable whether he ought to be in the ministry at all." And I don't know of anything that changes a man's life more, whether he be a minister or a layman, than to bring someone to Christ. He finds us where we are and our particular situation and through us, he finds our brethren. You know these little lines:

"Jesus hid within a book, isn't worth a second look.

Jesus buried in a creed, is a helpless Christ indeed.

But Jesus in the hearts of men, shows his saving power again."

In addition to evangelism, our preaching moves along other lines. An article sometime ago asked why the little magazines? The writer listed four reasons which seemed adequate reasons also for the sermon: first, to provide a market for the great writing of our time (The pulpit ought to present the great ideas of our time); second, to keep the literary atmosphere stirred up (It was written that "he stirred up the people," and we should too); third, to provide a hearing for unpopular ideas (The Lord deliver us from the kind of preaching that is nothing except repetition of our prejudices, with no clear word of judgment); fourth, to provide a training ground for writers (I would put it to provide a training ground for Christians). Our old Methodist hymnal used to have a section in it entitled "For Believers Fighting." Most of our people are out on the front line. This is why the ministry is above all other callings; we deal with people on the front line. We deal with believers fighting. John Wesley at the first Conference in 1744 in answer to a question of the best general method of preaching replied, one, to invite; two, to convince; three, to offer Christ; four, to build up, and to do this in some measure in every sermon. Not bad.

III

Now let me move on to the gifts that are demanded of us as preachers and we may as well begin with intelligence. It is not necessary to have the highest I.Q. Have you read Saroyan's *The Human Comedy*? If so, you will remember the boy who went to the manager of Western Union for a job and was told that he was too young. Sixteen was the minimum age. The boy said that Homer wasn't sixteen and he was given a job. The manager replied that Homer was a very intelligent boy. The boy said, "You mean you have to be intelligent to work here at the Western Union?" And the manager replied, "It helps." Do you have to be intelligent to be a preacher? It helps. But an average mind is about all we have to have. A love of books is requisite and again Wesley's advice to his preachers is pertinent that they read the most useful books regularly and constantly. If we are not scholars ourselves, we ought to know a scholar when we see one. We ought to be aware of scholars in various fields and what they are saying. Do you ever get tired of being inspired? I take my stand tonight with Chesterton who once said, "I do not want to be influenced, I want to be commanded." Oh, what a thing it is to hear some man say, "Thus saith the Lord." I think it was a high compliment when a layman said to his preacher, "I bring my family to church every Sunday because it's a part of their education." And it ought to be part of an education. A sermon ought to have enough thought and work behind it that any man in any field can find something that will appeal to his mind as well as to his heart.

There is also creativity. What joy there is in seeing a sermon grow. A sermon is hard work. Is there anything comparable to the joy of getting an idea, working on it and finally presenting it? Through this creativity we see the people and the church grow. If you think your preaching sometimes is useless, let me tell you that the mark of a man upon a congregation is a very real thing. I see it now, more clearly than I ever saw it before. When a man stands in the same pulpit for a number of years, he puts his mark on a great many people. He molds a church, and that church ought to be different when he leaves than when he came.

It ought to have a wider vision. It ought to have a more profound understanding of the missionary enterprise.

The preacher should be a man of judgment and have a sense of what is appropriate. He needs tact with a willingness to listen and to learn. He should have imagination which can be developed to some extent at least by his reading and by trying to put himself in the other man's place. He needs to be a man of deep sympathy. I wonder if you understand how easy it is for the preacher to lose sympathy, to move with one little group of people and not know what some other man is facing. It has been a long time since anyone offered me a drink. I do not have to fight that. But when a man so tempted but trying to free himself comes to see me may the Lord deliver me from being unable to put myself in his place and so stand with him in his time of difficulty. Most of us are fairly secure but there are men out of work today. A layman in Evanston told me about Ernest Fremont Tittle, one of the great prophetic voices of his generation and also a great pastor. The layman said the last time he saw Dr. Tittle, he had had a heart attack. The pastor called him one day and said he wanted to see him. The layman volunteered to come to Dr. Tittle. But his pastor said, "No, I want to ask a favor of you and I'd rather come to you." So he came climbing the stairs very slowly. He had come to plead with the layman to make sure he found a job for a man in the congregation who had lost his job. The last time he saw Dr. Tittle, the great preacher's face shone with sympathy!

IV

I wish to conclude with the minister himself. One thing he must have, humility. Henry Adams in his autobiography says, "no man however strong, can serve ten years as school-master, priest or senator and remain fit for anything else." All the dogmatic stations in

life have the effect of fixing a certain stiffness of attitude forever as though they mesmerize the subject. You cannot have people telling you how good the sermon was without something happening to you unless you are careful. Only God can save you, you cannot save yourself. Our calling demands that we be men of conviction. Our congregations demand this of us. Longfellow once came away from a sermon saying, "I couldn't tell for the life of me what the preacher was driving at except that he seemed anxious not to offend anyone." Another quality which we must have is courage. This is a fundamental quality. Nothing is much good unless courage undergirds it. For when one begins to hesitate he is lost; when one is afraid, he is defeated. About the most miserable people I know are preachers so scared of offending someone they are always on the defensive. The New Haven minister who was ordered to pray for the King during the British occupation did it. This was his prayer: "O Lord bless thy servant, King George, and grant unto him wisdom, for thou knowest, O Lord, he needs it." One of the best examples of courage I ever heard came out of a meeting of the Board of the Pasadena Playhouse when the application of a Negro student was presented. We had the usual reactions: we have never done it; some people would not like it and we are dependent upon community support; we cannot afford to offend anyone since finances are low; we had better postpone it. Then one of the leaders in the television industry on the west coast said, "I'll not be a member of the board of an institution that is afraid to go broke for an idea." Just that, and the whole thing was changed in a moment. One man, not afraid.

A preacher needs to be careful. He ought to believe that religion is a lot of fun. He needs to believe that Christ comes to bring us joy. The preacher is a man of cheer because he is a man of faith. He ought to have within a great sense of joy and victory as a man who has overcome the world.

SEMINARY NEWS

BANGOR SEMINARY OBSERVES CONVOCATION WEEK

The 1960 Convocation Week program at Bangor Theological Seminary marked the fifty-fifth anniversary of the founding of Convocation Week in 1905. More than five hundred persons were in attendance, representing all of the New England states, New York, New Jersey and Ohio, as well as the Canadian provinces of New Brunswick, Nova Scotia and Prince Edward Island.

Dr. Fred Hoskins, minister and secretary of the Congregational Christian General Council and co-president of the United Church of Christ, was leader of the Beach Quiet Hour, using as his general theme "A Shocking Gospel."

Bishop Gerald Kennedy of the Los Angeles Area of the Methodist Church gave the George Shepard Lectures on Preaching under the general theme "The Race That Is Set Before Us."

Dr. James Muilenburg, professor of Hebrew and the Cognate Languages at Union Theological Seminary, New York City, gave the Francis B. Denio Lectures on the Bible using the theme "The Biblical Understanding of Life."

The 1961 Convocation Week lectures were announced as follows: Dr. Mary Ellen Chase of Northampton, Massachusetts will give the Samuel Harris Lectures on Literature and Life; Dean Samuel H. Miller of the Harvard Divinity School will be the Beach Quiet Hour Leader; and Dr. Albert C. Outler of the Perkins School of Theology, Southern Methodist University, will give the Lewis French Stearns Lectures on Theology.

ALUMNI ELECT NEW OFFICERS AT CONVOCATION-WEEK MEETING

The annual meeting of the Alumni Association of Bangor Theological Seminary was held at the close of the 1960 Convocation Week program on January 27th. More than 100 alumni and friends attended the luncheon session held in the Grace Methodist Church, Bangor. The

new officers elected were: Robert H. Simonton, '50, of Rumford, R. I., President; N. Wesley Haynes, '50, of Montclair, N. J., Vice President; and Raymond J. Cosseboom, '37, of Framingham, Mass., Secretary-Treasurer.

President Ernest C. Flood, '32, presided at the meeting and Bishop Gerald Kennedy was the principal speaker.

ALUMNI TO MEET AT FRAMINGHAM ON APRIL 27, 1960

A meeting of Bangor Seminary alumni will be held on Wednesday, April 27, 1960, at the Congregational Conference Center, Framingham, Mass. The program will begin at 10:30 a.m. and will conclude at 4 p.m. An official special business meeting of the Alumni Association will convene at 1:30 p.m. The program will feature two lectures by Dr. Burton H. Throckmorton, Hayes Professor of New Testament Language and Literature at Bangor Seminary. President Frederick W. Whittaker will bring greetings and give a brief report of developments on the campus.

ASSISTANT PROFESSORSHIP AWARDED TO MR. HEARN

The Reverend Arnold W. Hearn has been appointed Assistant Professor of Philosophy of Religion and Christian Ethics effective with the academic year 1960-61. This action was taken by the Board of Trustees in recognition of Mr. Hearn's two years of service to the Seminary as a visiting lecturer. Mr. Hearn is an ordained Methodist minister and has served a four-year pastorate in New York City.

Mr. Hearn holds the B.A. degree of the University of Missouri and in 1949 he received the B.D. degree of Union Theological Seminary; he is a candidate for the Ph.D. degree from Columbia University. He served for one year as Instructor in Religion at Princeton University and has been an Instructor in Philosophy of Religion and Systematic Theology at Union Theological Seminary.

PROFESSOR COOK HAS
ANOTHER BOOK PUBLISHED

The Reverend Walter L. Cook, Harry Trust Professor of Preaching and Pastoral Relations and Director of Student Field Work, has written another book of meditations for teen-agers called, *Meeting the Test*. Published by the Abingdon Press, it is written in the same popular and effective style as his earlier volume, *Meditations for Youth*. A review of the book will be published in the July issue of *The Alumni Bulletin*.

Mr. Cook is a graduate of Greenville College in Illinois, and holds the B.D. degree of Andover Newton Theological School. He served pastorates in Hebron, Calais, Farmington and Bangor, Maine, before joining the Seminary faculty in 1955. He is an ordained Baptist minister. He is the author of *The Story of Maine Baptists*, and of several articles in magazines such as *Pulpit*, *Church Business*, and *The Baptist Leader*.

DR. SZIKSZAI WRITES BOOK ON
"THE STORY OF ISRAEL"

Dr. Stephen Szikszai, George A. Gordon Professor of Old Testament Language and Literature at Bangor Theological Seminary, is the author of a book entitled, *The Story of Israel*. It was recently published by the Westminster Press as one of a series of "Guides to the Bible". It recounts the history of Israel from Joshua's invasion of Canaan to Alexander's conquests. It is a 900-year-long pageant, packed with action and studded with colorful names—Elijah and Naboth, Ahab and Jezebel, Tiglath-pileser and Nebuchadnezzar, Ninevah, Babylon, Persia. A review of the book will be published in the July issue of *The Alumni Bulletin*.

Dr. Szikszai, an ordained minister of the United Church of Christ (Evangelical and Re-

formed Church), was born in Pola, Austria-Hungary, to Hungarian parents, and received his early education at the Reformed Theological Seminary at Sarospatak. He served for eight years as an assistant minister, and at the end of the Second World War fled to Germany where he worked among Hungarian displaced persons. In 1951, he came to America and is now a citizen of the United States. He continued his studies at Union Theological Seminary, New York, where he received his Th.D. Since 1955, Dr. Szikszai has been teaching at Bangor Theological Seminary.

DR. JEWELL ELECTED TO
FULL PROFESSORSHIP

The Board of Trustees has recently announced the promotion of Dr. David W. Jewell to the position of Professor of Christian Education in Bangor Theological Seminary, effective July 1, 1960. He will be installed at ceremonies marking the beginning of the new academic year on September 20, 1960. Since 1957 Dr. Jewell has served as Associate Professor of Christian Education, a new position established as a part of the Seminary's 150th Anniversary Development Program.

Before coming to Bangor Dr. Jewell was an instructor in the department of Religious Education and Psychology at Union Theological Seminary, New York City. Earlier he was minister of education at the Union Church of Pocantico Hills, Tarrytown, New York, and a teacher at the Mount Hermon School in Massachusetts. During World War II he served in the Naval Air Corps. Dr. Jewell was born in 1925 at Cherry Valley, Illinois. He holds the B.A. degree of Carleton College in Minnesota, the B.D. degree of Union Theological Seminary, and the Doctor of Education degree of Teachers College, Columbia University. He is an ordained minister of the Congregational Christian Churches.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

- '13—President Emeritus Harry Trust, as the oldest living past minister, preached the sermon on April 3rd at the First Congregational Church of Mansfield, Ohio, in celebration of the 125th anniversary of the church. Dr. Trust served this church from 1926-33. He has been spending this past winter in Florida. (Address: Box No. 643, Lenox, Mass.)
- '19—Preston W. Pennell will retire from the active ministry in May, 1960. He has been pastor of the Federated Church of Solon, 1955-60. (Address: Solon, Maine.)
- '19—Hugh Penney, pastor of the Federated Church of Ayer, Massachusetts, 1943-60, will retire from the active ministry in June, 1960. (Address: 19 Highland Avenue, Ayer, Mass.)
- '25—Owen T. Williams recently accepted a call as minister of the St. Paul's Evangelical and Reformed Church of Cleveland, Ohio. He was formerly minister of the First Congregational Church of Steubenville, Ohio (1945-1960). (Address: 2616 E. 127th St., Cleveland 20, Ohio.)
- '29—Martin Sorensen, pastor of the First Congregational Church in Scarboro since 1952, has resigned effective March 1, 1960 and will retire from the active ministry. (Address: Box No. 6, Scarboro, Maine.)
- '32—Paul H. W. Olander has recently accepted a call to serve the First Congregational Church in McCook, Nebraska. He was formerly pastor of the First Congregational Church of Dubuque, Iowa (1957-60). Mr. Olander's daughter, Marion Marguerite, was married to the Reverend Charles K. Bradow on Jan. 20, 1960 at Dubuque, Iowa. (Address: First Congregational Church, McCook, Nebraska.)
- ex-'33—Harold O. Worster has accepted a call as minister of the First Congregational Church of Hopkinton, New Hampshire. (Address: First Congregational Church, Hopkinton, N. H.)
- '35—E. Charles Dartnell served the Seminary as chaplain on February 16th. (Address: 70 South Main Street, Brewer, Maine.)
- '35—Reginald A. Merrifield, formerly pastor of the Congregational Churches of Cedar Grove, Pleasant Grove, and Whip's Cove, Pennsylvania, 1957-60, has accepted a call as pastor of the Community Church of Columbus, Pennsylvania. (Address: Community Church, Columbus, Pa.)
- '36—Victor W. Vincent has been appointed by Bishop Newell to serve the Federated Church of Randolph and the Methodist Church of Bethel, Vermont. (Address: 29 Highland Avenue, Randolph, Vt.)
- '39—Donald A. Scanlin has recently accepted a call to serve the United Christian Church of Circle, Montana. He was formerly pastor of Plymouth Congregational Church of Goshen, Indiana (1958-60). (Address: United Christian Church, Circle, Montana.)
- '40—News has come that William Ford suffered a heart attack in January and is now convalescing satisfactorily. Martha and Bill have also sent a gift to the Seminary to be used for the purchase of books for a senior. Bill was given a similar award when he graduated.
- '40—Ralph H. Winn, formerly minister of the United Church of Christ of Warwick, Rhode Island, has taken a position with the Executive Job Counselors of New York City. (Address: 16 E. 41st St., New York 17, N. Y.)
- '41—Bradley T. Morse. (Change of address: Base Chapel, Travis AFB, California.)
- '43—Willis M. McLaughlin has recently accepted a call to serve the Methodist Church of Ruthven, Iowa. He was formerly minister of the Methodist Churches of Tilton and Northfield, New Hampshire. (Address: Methodist Church, Ruthven, Iowa.)
- '44—Norman F. Brooks, formerly pastor of Wheeler Grove and Oakland, Iowa, Congregational Churches (1949-60), has accepted a call to serve the Congregational Church of Osage, Iowa. (Address: 620 State St., Osage, Iowa.)

- 4—James E. Hawkins has accepted a call to serve the Smith Memorial Congregational Church of Hillsboro and the Community Church of Deering, N. H. He was formerly head of the academic department of the Newburyport Vocational School, Massachusetts (1957-60). (*Address: Smith Memorial Congregational Church, Hillsboro, N. H.*)
- 44—Donald M. Hinckley, formerly minister of the Universalist Church of West Paris, Maine, recently accepted a call to serve the Universalist Church in Worcester, Massachusetts. (*Address: Norwood and Woodland Streets, Worcester, Mass.*)
- 44—Leslie W. Howland served the Seminary as chaplain for the week of February 23rd. (*Address: 20 Center St., Waterville, Maine.*)
- ex-45—Malcolm H. Miner. (*Change of address: 3206 Knik, Turnagain-by-the-Sea, Anchorage, Alaska.*)
- 46—John H. Alexander served the Seminary as chaplain for the week of February 9th. (*Address: 7736 Rogers Avenue, Wauwatosa 13, Wis.*)
- ex-48—William E. Stone has recently accepted a call to serve the Congregational Church of Maple Shade, New Jersey. He was formerly pastor of the Congregational Church of Wolcott, Conn. 1954-60. (*Address: Maple Shade, New Jersey.*)
- 48—Lowell W. Milliken has resigned his pastorate of the Congregational Church of Fairport Harbor, Ohio. (*Address: 201 Eagle St., Fairport Harbor, Ohio.*)
- 49—Mary C. Clapp resigned as pastor of the Congregational Church of Windsor, Mass., effective March 1st. She had served the church since 1954. (*Address: Box No. 44, Windsor, Mass.*)
- 49—Our heartiest congratulations to John P. Fogarty, whose book *Death Is An Angel*, was recently published. (*Address: 4549 Quince Street, Memphis, Tennessee.*)
- 52—Frederick M. Connell, Jr. (*Change of address: 189 Shore Road, Greenwich, Conn.*)
- 53—Robert Carter has been appointed to Angola, Portugese West Africa, by the American Board as a missionary. Bob and his family will leave South Westerlo in June, 1960, and go to Meadville, Pennsylvania, to attend a conference for newly appointed missionaries. In the fall they will travel to Madison, Wisconsin for a semester of intensive Portugese language study. They will then go to Lisbon, Portugal for further study, and upon completion of this work, will travel to Angola. (*Address: South Westerlo, New York.*)
- 53—William P. Gray has recently accepted a call to serve the First Congregational Church of Malden, Massachusetts. He was formerly minister of the Squantum Congregational Church of Quincy, Mass., 1956-60. (*Address: First Congregational Church, Malden, Mass.*)
- 54—Harold Aldrin writes in an interesting letter of the many fascinating aspects of his new parish in Honomu, Hawaii, including the beautiful tropical islands with fresh fruit trees and sugar cane, an eruption of a volcano, and the customs of the Japanese people there. (*Address: Box 155, Honomu, Hawaii.*)
- 55—Ralph H. Burlingham, formerly pastor of the Congregational Churches of Park Falls and Fifield, Wisconsin, has recently accepted a call to serve the Congregational Church of Peru, Illinois. (*Address: 815 West Street, Peru, Illinois.*)
- 56—Kenneth G. LaFleur has accepted a call to serve the First Congregational Society (Unitarian) of Castine, Maine, effective June, 1960. He was formerly minister of the First Parish Church (Unitarian) of Northboro, Mass. (*Address: Castine, Maine, effective June 1st.*)
- 56—Edwin C. Meineker, Sr., has recently accepted a call to serve as minister of the Second Congregational Church of Coventry, Conn. He was formerly pastor of the First Congregational and Village Congregational Churches of West Stockbridge, Mass. (*Address: Second Congregational Church, Coventry, Conn.*)
- 57—Quentin L. Peacock, formerly minister of the Hampden Congregational Church, 1955-60, has accepted a call to serve as associate minister of the Mariemont Community Church of Cincinnati, Ohio. (*Address: Mariemont Community Church, Cincinnati, Ohio.*)

'58—William E. Feldt has accepted a call as minister of the Congregational Church of East Charleston, Vermont, in addition to serving the Congregational Church of Island Pond, Vt. (*Address: Box 686, Island Pond, Vermont.*)

'59—Donald F. Blanchette, formerly pastor of the Federated Church of Monson and the Congregational Church of Abbot Village, Maine, has recently accepted a call to serve the Congregational Church of Ogdensburg, New York. (*Address: P.O. Box 626, Ogdensburg, N. Y.*)

'59—Donald E. Eyman has recently assumed the position of Minister of Religious Education at the First Congregational Church of Springfield, Mass. He was formerly pastor of the Congregational Churches of Dedham and East Holden and the Methodist Church of East Eddington, 1956-60. (*Address: 37 Glenvale, Springfield, Mass.*)

'59—Charles H. Hall, formerly minister of the Oxford County United Parish, has assumed the pastorate of the East Machias and Machiasport Congregational Churches. (*Address: East Machias, Maine.*)

BIRTHS

Our congratulations to:

ex-'46—Georgina and Arnold Tozer on the birth of a son, Peter Arnold, on December 10, 1959. (*Address: 106 Henry Street, Manchester, Conn.*)

'54—Janice and Ronald Beinema on the birth of a daughter, Faith Ann, on October 16, 1959. (*Address: 179 Cook St., Auburn, Maine.*)

INSTALLATIONS AND SERVICE OF RECOGNITION

'25—Owen T. Williams was installed as minister of St. Paul's Evangelical and Reformed Church of Cleveland, Ohio, on January 31, 1960. (*Address: 2616 E. 127th St., Cleveland 20, Ohio.*)

'36—Roland C. Marriott was honored at a service of recognition as the twentieth minister of The First Congregational Church of Fairhaven, Massachusetts, on Sunday evening, February 28, 1960. The order of service follows: Prayer of Invocation,

Rev. Edwin W. Grilley, Jr., '31; Scripture Lesson, Rev. Raymond E. Fiedler, '36; Sermon, President Frederick W. Whittaker, '43; Act and Prayer of Recognition, Rev. John E. Morgan, '35; Charge to the Minister, Rev. Roland V. E. Johnson, '35; Charge to the People, Rev. Paul B. Myers; Right Hand of Fellowship, Rev. Lester G. Myers; Greetings, Rev. Sydney Adams and Rev. William L. Bradley; Benediction, Rev. Marriott. Following the service a reception for the Marriott family was held in Babbitt Hall. (*Address: 113 Laurel St., Fairhaven, Mass.*)

'49—Robert A. Snelling was installed as minister of the Pilgrim United Church of Oceanside, California, on November 15, 1959. (*Address: Pilgrim United Church, Oceanside, Calif.*)

'54—Harold L. Aldrin was installed as minister of the Hilo Coast Parish of Honouliuli, Hawaii, on December 6, 1959. (*Address: Box 155, Honouliuli, Hawaii.*)

OBITUARIES

ex-'98—Wallace H. Wood was born in Woodford, New York, on October 25, 1869. He studied at Oberlin College and Seminary and was a special student at Bangor Theological Seminary 1897-98. He was ordained to the Christian ministry in Dexter, Maine, on September 19, 1898. His pastorates include the following: Dexter, 1898-99; Peru, Vermont, 1900-01; Howells, New York, 1903-04. He practiced as a chiropractor in Kansas City, Kansas, 1914-16, and in Albion, New York, 1916-28. He resided in Braden Castle, Florida, until his death recently.

'09—John H. Moseley was born in Pleasant Valley, Conn., on January 15, 1880. He entered Bangor Theological Seminary in 1906 and graduated in the class of 1909. He was awarded the A.B. degree by Bowdoin College in 1912 and was ordained to the Christian ministry at Frankfort, Maine, on June 3, 1909. He held the following pastorates: Frankfort, 1908-10; Waldoboro, 1910-11; New Sharon and Farmington Falls, 1911-14; Colebrook, N. H., 1914-17; South Royalton, Vt., 1917-21; Lunenburg, Mass., 1921-26; Dudley, 1926-30; Fisherville, 1930-50; Riverton, Conn., 1950 until his death on January 7, 1960.

He is survived by his wife, Mrs. Sarah Moseley; two sons, Charles I. Moseley of Dudley, Mass., and Clark I. Moseley of East Lyme; two daughters, Mrs. Carleton Wells of North Syracuse, N. Y., and Mrs. Donald Pearce of Manchester; and eight grandchildren. The Reverend Henry David Gray, pastor of South Congregational Church, Hartford, officiated at private funeral services, and burial was in Fairview Cemetery of West Hartford.

0—J. Burford Parry was born in Mold, England, on April 9, 1882. He attended Oxford University and was awarded the A.B. degree from Yale University in 1912. He graduated from Bangor Theological Seminary in the class of 1910 and was awarded the B.D. degree in 1913. He was ordained to the Christian ministry at North Woodbury, Conn., on February 24, 1911. He held the following pastorates: North Woodbury, Conn., 1910-12; Wallingford, 1912-16; Springfield, Mass., 1916-31; vacation preacher in London, England, 1923 and 1924; Glasgow, Scotland, 1925 and 1926; Wellesley, Mass., 1931-51. He was professor of homiletics and pastoral theology at Bangor Theological Seminary, 1951-54, and served as interim pastor of the Chestnut Street Congregational Church in Worcester, 1955, and of the Bethany Congregational Church in Worcester, 1957. He had been serving at Babson Institute of Wellesley Hills as professor of Biblical literature. Dr. Parry was injured in an automobile accident and died March 17, 1960 at the Framingham Union Hospital, Mass., as a result of injuries.

He is survived by his wife, Mrs. Shirley Parry, and a daughter, Mrs. Robert Selfe of Sherborn. Funeral services were held Monday, March 21, at Waterman-Brown Chapel, Wellesley, and burial was in Woodlawn Cemetery of Wellesley.

15—William M. Boaz was born in Salfordville, Pa., on March 11, 1885. He graduated from Bangor Seminary in 1915 and was ordained to the Christian ministry at Monson, Maine, on June 4, 1915. He held the following pastorates: Plymouth, Pa., 1915-16; West Chicago, Ill., 1916-18; Anita, Ia., 1918-20; East Moline, Ill., 1920-23; Bushnell, Ill. (Presby.), 1923-29; Westminster Presbyterian, Trenton, N. J., 1929-59. Mr. Boaz died suddenly on March 1, 1959.

He is survived by his wife, Mrs. Amanda Kulp Boaz; three sons, William V.,

Clifford, and the Reverend L. Rodney Boaz; a daughter, Mrs. Sarah M. Clegg of Trenton; a sister, Mrs. Sallie Godshall of Souderton, Pa. Funeral services were held at the Westminster Church with the Reverend A. Kenneth Magner of Pennington Presbyterian Church officiating. Burial was in Ewing Church Cemetery.

'36—David R. Hickland was born in Pasceag, Rhode Island, on April 13, 1906. He attended Johnson Normal School and graduated from Bangor Seminary in 1936. He was ordained to the Christian ministry at Augusta, Maine, on April 19, 1936 and held the following pastorates: Caribou, 1937-40; Oakland, 1941-45; Gardiner, 1946-49; Westbrook, 1950-51; Strong, 1951-52; Machias, 1953-55; Camden, 1956-59. Mr. Hickland died suddenly on August 30, 1959.

He is survived by his wife, Mrs. Madge Gray Hickland; his parents, Mr. and Mrs. David Hickland of Milbridge; a son, Kenneth of Gorham; and a daughter, Mrs. Margaret Thayer of Augusta. Funeral services were held at the Monument Square Methodist Church of Camden on September 2, with the Reverend Edward Allen, superintendent of the Augusta District of the Maine Conference, officiating. Burial was in Oak Hill Cemetery of Camden.

ex-'47—William J. Swift was born in Birmingham, England, on August 23, 1913. He graduated from Swansea College in Swansea, Wales, and attended Bangor Theological Seminary during 1946 and 1947. Mr. Swift left England in 1938 and spent the next three years in Colombia, South America, as a missionary. He arrived in this country in December, 1941, and enlisted in the U. S. Army in December, 1942. While in the service he became an American citizen. He received his discharge from the service in February, 1946. He had resided in St. Joseph, Missouri, since 1947 and at the time of his death was an advertising salesman for KFEQ-TV. A member of the First Methodist Church, Mr. Swift was chairman of the official board of the church and was a teacher of a Sunday School class. He died following surgery for a brain tumor on August 25, 1959.

He is survived by his wife, Mrs. June M. Swift; two sons, David and Robert Swift; a daughter, Gwynneth Swift; his mother, Mrs. Alice Swift, and a sister, Mrs. Martin O'Brien, both of Birmingham, England.

BOOK REVIEWS

THE RIDDLE OF ROMAN CATHOLICISM

By Jaroslav Pelikan. Abingdon, 1959. 272 pp. \$4.00.

Told with objectivity but also with a rare sense of appreciation this account of Roman Catholicism is a "must" for all Protestants, clergy and laity alike. This Abingdon Award winner is readable and scholarly. Mr. Pelikan is thoroughly Protestant but he also knows the Roman Church, one might almost say, from the inside. Carrying the reader on a journey from catholic Christianity to Roman Catholicism the author concludes the first section with a discussion of "The Tragic Necessity of the Reformation" and "The Roman Church in the Modern World." What is the genius of Roman Catholicism? This is the question to which section two is addressed and the reader observes the importance to the Church of such matters as authority, the state, the sacraments, Mary, the theology of Thomas Aquinas and worship. Section three deals with "A Theological Approach to Roman Catholicism" in confronting the whole problem of Christian unity. This is an invaluable book for ministers and laymen who ought always to know not only the history of Roman Catholicism but how and upon what bases it operates.

MERVIN M. DEEMS

Dean

Bangor Theological Seminary

THE FUTURE COURSE OF CHRISTIAN ADULT EDUCATION

Edited by Lawrence C. Little. University of Pittsburgh Press, 1959. 322 pp. \$5.00.

In June of 1958 some ninety leaders from a wide variety of fields of study met at the University of Pittsburgh to engage in a two-week workshop on Adult Christian Education. This volume edited by Dr. Little contains the papers and the transcriptions of two panels presented by the resource leaders as part of the program of this workshop. The wide scope of the content of these papers plus the almost universally first-rate quality of the men who presented them make this book a rich mine of pertinent information and creative ideas in such varying fields as psychology, government, theology, sociology, economics, and education.

The book also demonstrates remarkably a fundamental tension which was a part of the workshop itself—both structurally and actually—yet which is a gradually diminishing aspect of the whole range of contemporary Christian Education. The tension is implicit in the title of the second panel, "What is the Unique

Role of Christian Education in Accomplishing the Goals of Adult Education Today?" The assumption of the question is that Christian Adult Education finds its place and significance in terms of what it can contribute to general Adult Education. Therefore, the further assumption is apparent: Christian Education, at least Adult Christian Education, is a sub-branch of general education. Opposing this assumption is the belief, expressed by some, that Christian Adult Education—in fact, all Christian Education—serves some purpose other than the enhancement of general education. Exponents of this latter position maintain that the aim and content of Christian Adult Education must come from within the Church, the Judaeo-Christian tradition, and that general education and the social sciences serve as aids to the task of Christian Education, not as determinants of its policy.

It is healthy to have this problem stated so clearly and to have a conversation between representatives of the two views reproduced in one volume. Few punches are pulled here, but there is some real communication. And this fact is clearly the most significant contribution of the workshop and the resulting book. Dr. Little, the University of Pittsburgh, and the Lilly Foundation are to be complimented on planning, organizing and administering the workshop and producing this volume; in so doing, they are making a lasting contribution to our common concern.

DAVID W. JEWELL

Associate Professor of Christian Education
Bangor Theological Seminary

P.S. TO PUZZLED PARENTS

By John and Dorothea Crawford. Christian Education Press, 1959. 63 pp. \$1.00.

The dust-cover describes this book as one in which "parents of teen-aged and younger children will find much practical guidance. . . it will enable them to lay hold on the abundant resources of religion and psychology." The book *does* contain practical psychological wisdom which should prove of real assistance to any parent who reads it carefully and attempts to grow in the ways suggested. However, the "abundant resources of religion" referred to are evident only in one or two instances when prayer is mentioned and as we are informed that God is our partner in parenthood. It is disheartening when a very useful and very realistic book is apparently made to seem what it is not by eager publishers.

D. W. J.

The Alumni Bulletin

YOUNG ADULTS IN THE CHURCH

Robert S. Clemmons. *Abingdon, 1959. 138 pp. \$1.50.*

In this small book, one of the Co-operative Press' Leadership Training Texts, the author attempts to bring together the needs of young adults, the latest insights from group life methods, and the view of the church being developed in contemporary theology. Although there are many good "leads" for planning, organization and leadership (but few of them have not been stated before), the larger purpose is not fulfilled. Mr. Clemmons has not been able to unify method and theology into a consistent whole. He reserves the last chapter for a discussion of the theology of the church and in it expresses two contradictory ideas: "The church is of God" and "Rise up O Men of God, the church on *you* doth wait." The same inconsistency is apparent throughout the book in that theological understandings of the church are never brought to bear upon methods and programs in an evaluative way.

D. W. J.

SPECIFICALLY TO YOUTH

By Harry H. Kruener. *Harper, 1959. 146 pp. \$2.75.*

Is a special approach required to speak to college young people? The title of this book implies that a preacher can address the gospel specifically to youth. Kruener's style is lively, crisp and epigrammatic, and would be certain to catch and hold the interest of his congregation. Surely the students of Denison University, where the author is Dean of the Chapel, and where this collection of sermons was preached, have had an opportunity to hear him tackle some interesting subjects. The sermons are grouped under three headings, *Interpreting the Christian Faith, Bringing it Home to Individuals, and Specifically to the Young*. Some individual titles show an up-to-dateness that would appeal to a college student: "To the Organization Man," "Always Two Kinds of Hypocrites," "To an Egghead," "To the Campus Romeo," "God and Your Car." Mr. Kruener's preaching offers a sure and steady beacon to an unstable and confused generation, for it is centered in the life, message and salvation of Jesus Christ.

WALTER L. COOK

Professor of Preaching and Pastoral Relations
Bangor Theological Seminary

PREPARING FOR THE MINISTRY

By Charles F. Kemp, *The Bethany Press, 1959. 128 pp. \$1.50.*

Some men decide to enter the Christian ministry without counting the cost. This book will help them to see clearly the demands that will be made upon them if they are considering such a step. The author, Dr. Charles F. Kemp, a minister and professional guidance specialist, discusses the call to the ministry, personal and educational qualifications for the ministry, the nature and significance of a pastor's work, and the satisfactions which go with the calling.

Kemp has prepared a readable, practical source book that should be helpful to anyone who wants to know more about the ministry. It should be placed in the hands of any layman who wishes to become a minister.

W. L. C.

THE COMPARATIVE STUDY OF RELIGIONS

By Joachim Wach. *Columbia University Press, 1958. 231 pp. \$4.50.*

Professor Wach taught in Leipzig University, 1924-1935; in Brown, 1935-1945 and in the University of Chicago, 1945-1955. He died late in 1955 before he could complete the writing of this book. Fortunately it has been edited and provided with a valuable introduction dealing with "Life and Thought of Joachim Wach" by a devoted friend Joseph M. Kitagawa. The apt title of the book was one chosen by Dr. Wach, when he delivered the Barrow Lectures in India in 1952.

Dr. Kitagawa tells us that Dr. Wach considered seven principles to be essential in any evaluation of the non-Christian religions:

1. There is a genuine experience of ultimate reality in non-Christian religions;
2. Where a genuine revelation is present, the Divine is experienced under the categories of *mysterium tremendum* and *mysterium fascinans*;
3. The experience of the Holy is integrally related to ethics and morality in all religions;
4. Non-Christian religions past and present have had the "Grace of God" . . . though they may not recognize it as such;
5. There are various kinds and degrees of apprehension of the Divine in non-Christian religions. A criterion of the degree of these apprehensions must be articulated in non-Christian religious terms;
6. There is a genuine sense of worship in non-Christian systems;
7. Religious experience in all religions expresses itself in some form of togetherness.

Dr. Wach, we are told, shared the conviction of Max Mueller that "the real history of man is the history of religion, the wonderful ways by which the different families of the human race advanced toward a truer knowledge and a deeper love of God. Accordingly, Dr. Wach believed that there was a definite place in Theology for the History of Religions, both in Apologetics, and in Theology's central concern to determine the nature and extent of God's revelatory activity in history.

In the book proper, chapter one deals with development, meaning, and method in the comparative study of religions. Particularly illuminating is a brief history of the discipline in the three stages of its development down to the present time. The five subsequent chapters deal with the nature of religious experience and with its expression in thought, action and fellowship. This makes in brief compass an amazingly comprehensive treatment of religion in all its phases. Comprehensive also is the author's utilization of the work of other scholars; it would seem as if every third sentence cites or quotes an authority, western or eastern, past or present. Yet the narrative is clear, concise, intelligible, and abounding in valuable suggestions.

This book is not easy reading. It presupposes considerable knowledge of philosophy, psychology, sociology and the non-Christian religions. Yet it is to be warmly commended to anyone making a serious study of religions, and the Christian minister, who uses it as a guide, will become better informed, more intelligent, more consecrated, and more efficient in his ministry for Christ and the kingdom.

CHARLES GORDON CUMMING

*Professor Emeritus
Bangor Theological Seminary*

THE GOSPEL IN DISPUTE

*By Edmund Perry. Doubleday, 1958. 230 pp.
\$3.95.*

The Gospel is "in dispute" in the entire contemporary world, for Christendom has reverted to a mission field. Dominated by secularism and materialism the Christian faith is *passé* in the minds and lives of the masses of Europe and America. The apparent revival of religion in the West with the axioms: "God is indispensable" and "All religion is good", is in reality insidiously opposed to Christianity as a unique and missionary religion. That the Gospel is both unique and missionary is already clearly expressed in the Old Testament. God promised Abraham, that in his seed all peoples

should be blessed. He confirmed that promise by the deliverance of Israel from Egypt, and the covenant at Sinai, and foreshadowed the method of its fulfillment in the conception of Israel as His "Suffering Servant," bringing light to the nations and salvation to the ends of the earth. However, it is made crystal clear in the New Testament, that the actual fulfillment of the promise of world salvation can only be achieved through Jesus Christ and His church. The Church is the distinctively new community in the New Covenant with God.

The Gospel, accordingly, prejudices all other religions. Judaism stands in a unique relationship to Christianity, for it is the promise to Israel that is to be fulfilled through the Christian Church. But all strictly non-Christian religions are devoid of the saving knowledge and power of God; they lead men away from God, and hold them captive from God. The one and only way to salvation for those of non-Christian faiths is repentance, renunciation of the old faith, and acceptance of the Gospel. Since, however, Christianity is a missionary religion, there is an obligation upon Christians to study non-Christian religions thoroughly, objectively, and honestly, not in the vain hope of gaining a fuller understanding of saving truth, but as necessary to increased efficiency in making converts. In the opinion of this reviewer Dr. Perry states quite fairly the case over against Christianity made by the non-Christian religions. It is perhaps regrettable, but lack of space doubtless accounts for the omission of quotations from the sacred scriptures and contemporary representatives of the non-Christian faiths. Many readers of the book will note that there is in it no "Christ of the Indian road," and "no light that lighteth every man who cometh into the world."

C. G. C.

THE NEW SHAPE OF AMERICAN RELIGION

*By Martin E. Marty. Harper, 1959. 169 pp.
\$3.50.*

The author, Dr. Martin E. Marty, is pastor of the Church of the Holy Spirit, in Elk Grove Village outside Chicago, and is associate editor of the *Christian Century*. He received his Ph.D. from the University of Chicago for studies in American intellectual and religious history. The preface states, "This book is a call for a culture ethic for American Protestantism. It includes an analysis of the new shape of American religion against the background of the past. Its second portion is devoted to resources and strategy for reshaping Protestantism in a new cultural situation. . . . Finally, the spirit of revitalized Protestant witness is discussed."

In discussing the current revival of interest in religion Dr. Marty calls it an "utterly new thing; a revival that goes not against the grain of a nation but with it; a revival that draws strength from its safe residence in the mores of the nation." American religion is an eroded and innocuous version of Christianity, a national religion-in-general, a popularized "religion of Democracy." The God of this new version of Protestantism is "understandable and manageable," "Comforting," "one of us, an American jolly good fellow." This religion gives sacred sanction to a way of life that we have been forced into and must somehow make more legitimate." Truly prophetic voices are there, and these are not taken seriously enough to be heeded or persecuted.

The way out must be found in the framework of stating one's convictions (witness) frankly but with humility, realizing that all knowledge is partial, free discussion between differing points of view and taking the "form of a servant" in sacrificial living in conformity with Christ.

ELWIN L. WILSON

Strict Superintendent, Bangor Area
Bangor, Maine

CHRISTIAN ETHICS AND THE
DILEMMAS OF FOREIGN POLICY

Kenneth W. Thompson. Duke University
Press, 1959. 148 pp. \$3.50.

Dr. Thompson, a political scientist who is presently Associate Director of Social Sciences at the Rockefeller Foundation as well as a member of the editorial board of *Christianity and Crisis*, has performed a notable service to man and religious leader alike in writing this book.

Dr. Thompson's purpose is three-fold. First, he outlines the historical evolution and, more particularly, the contemporary terms of the discussion of the moral and political problem caused by the existence of separate political societies. Here, he draws heavily upon the writings of Judge Charles de Visscher of Belgium, Catholic and a former member of the International Court of Justice; Dr. Reinhold Niebuhr; and Sir Winston Churchill. He then formulates his own perception of the general or theoretical dimension of the problem. Second, he brings this general analysis to bear on three present and gravely disturbing problems in contemporary foreign policy: armaments, colonialism, and the function of diplomacy. In each case, he applies the cutting edge of careful argument in order to expose the shallowness of much of contemporary "moralizing," Christian

and secular, which occurs in treatments of these problems. In its place he offers a Christian doctrine which one might characterize as a theological version of Winston Churchill's famous formula "blood, sweat and tears." Third, he offers a general analysis of what he believes constitutes the core of a realistic, yet essentially Christian, approach to the handling of foreign policy in general, and to the major challenge of the Cold War in particular. In an epilogue he criticizes what he believes are two inadequate forms of Christian moralism regarding the problem of war—that of Father C. J. Murray, S.J., and that of Dr. Albert Schweitzer. He concludes with an argument for the greater moral and intellectual integrity of "Judaean-Christian realism." In essence, this is a statesmanlike conception based upon Dr. Thompson's own provocative synthesis of insights derived from notable figures such as St. Paul, St. Augustine, Reinhold Niebuhr, Winston Churchill, and Professor Hans J. Morganthau of the University of Chicago.

The range of the book is great, the problems critical, the treatment lucid and often eloquent. I recommend it highly both for private reading, and as the basis for study groups concerned with the Christian approach to foreign policy.

RICHARD H. COX

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THROUGH A QUAKER ARCHWAY

Edited by Horace Mather Lippincott. Thomas
Yoseloff, 1959. 290 pp. \$6.00.

A Quaker historian, Horace Mather Lippincott, has arranged this anthology to present the "attitude of some of the Society's distinguished and best qualified members of proved attainments in varied endeavors." Twenty-five contributions by twenty-four authors—Herbert Hoover has two—make up the book. The contributors range from world famous figures like Herbert Hoover and Richard Nixon through well-known writers like James Michener, Christopher Morley, Jessamyn West and Nora Waln to a diplomat, a judge, an artist, a number of educators, a farmer, a housewife, a doctor, an industrialist and a distinguished social worker—all members of the Society of Friends. With few exceptions the contributors live on the eastern seaboard and represent the type of Quakerism long associated with Philadelphia. Several are better known to the general public than as active in the Society. The subjects discussed are quite as varied as the several contributors and their several interests. Taken together they constitute a valuable and interest-

ing anthology. The reader may well ask himself, however, whether there is any clearly defined common attitude or common "concern," to use a Quaker word, in their approach to the many fields of action and thought considered.

ALEXANDER C. PURDY

Dean
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POLITICS AND EVANGELISM

By Philippe Maury. Doubleday, 1959. 120 pp.
\$2.95.

Out of the dialogue of the Student Christian Movement and the French Resistance; of the French political arena and the Church, has come a man who speaks of Evangelism and Politics. The former, he writes, is the Church's task. The latter is the world into which the thrust is made. If this seems to relate the very things that in America have been separated at dear cost, it does not. Political life he uses as the character of the involvement of the culture into which the Church makes its impact. Evangelism is the character of the Church's mission and involves its responsibility to the world. At a time when the Church is evaluating and re-defining its nature and purpose, this little book makes a provocative and practical contribution. It is written by a layman for laymen, with a genuine accomplishment of that intention. It is a book that a minister will find of timely pertinence to his own thinking and of value as shared with members of his Church, for their study.

To develop his theme, Maury first evaluates the Church's position in relation to its task and the world in which it is now "held prisoner." He further analyzes the two major temptations of the Church to harmonize the task and the world: "Pietism" and "Political Catholicism." Moving on to assay the theological renewal that has become a prominent factor in our times he then speaks to the political ministry of the Church. The language of Evangelism is expressed in action he describes as political, having primary and then secondary connotation of the term. The end toward which he directed this book was, interestingly enough, not a program, nor a policy, nor an ethic, but the classifying of the Church's task as it is seen to be the tool for God's action in the reconciling of the world to Himself. The conclusion presses for the undertaking of the Christian task "not to introduce into political life a re-

ligious climate, but to engage in politics in a creative way." This requires a knowledge of men and a loyalty to the Kingdom of Christ. It is, for him, the Church's responsibility to the world.

ROBERT S. BALE

First Congregational Church
Poughkeepsie, New York

THE MASTER'S MEN

By William Barclay. Abingdon, 1959. 127 pp.
\$2.00.

This little book presents character sketches of the early disciples of our Lord. To the New Testament material, the author has added some of the interesting traditions transmitted to us through the Church fathers. The labor of the author has been largely the labor of gathering rather than of creating. It is, nevertheless, a helpful harvest. The jacket states that the book will help one see the Master's men "—the twelve disciples that Jesus chose . . ." but the book actually presents fourteen character sketches. The discrepancy is due to the inclusion of James, the Brother of our Lord, and to the fact that Dr. Barclay has given separate sketches of Bartholomew and Nathanael, although he indicates that "it may well be that they are to be identified as the same person."

Dr. Barclay has dealt with the New Testament material with careful imagination. The sketch of Thomas is typical. The four incidents in John's gospel in which Thomas plays a part are interpreted as indicating that Thomas was a man of courage (John 11:16), a man bewildered (John 14:5), a man who could not believe (John 20:25) and one who became a man of devotion and of faith (John 20:28). I have no way of judging his treatment of the legends which he has gathered from Eusebius, John Cassian, Jerome and others. For the most part, this material is obviously inferior both from the point of view of credibility and usability to that from the New Testament. Its inclusion has not added a great deal either to the interest or to the value of *The Master's Men*. A good Bible dictionary with a pinch of sympathetic imagination stirred with the spoon of common inspiration, and allowed to simmer on the back of the stove for a spell would do as well!

KENNETH BROOKES

The Evangelical Congregational Church
Westborough, Massachusetts

SANDALS AT THE MOSQUE

Kenneth Cragg, *Oxford University Press*, 1959. 160 pp. \$2.75.

This disarmingly little book is an auspicious beginning to what should prove an important series of volumes on the Christian presence amid the major non-Christian religions of the world. Dr. Cragg, an Anglican clergyman and recognized authority on Muslim life and religion, masterfully brings his readers almost immediately to the heart of Islam as a spiritual, social, economic and political faith. The book is in part a warning to Christian missionaries that the effectiveness of their work depends on their ability to understand the Muslim, to sit where he sits (to join their sandals with his at the mosque!), and to see sympathetically how particular ethnic, historical and cultural forces have shaped both the content and premise of the religion. It warns Christian missionaries that they must approach Muslims with humility, frankness and a concern to speak to them of the deepest elements of the Gospel of Christ. Christians must live in the midst of Islam as servants of men for the sake of Christ.

The reviewer was struck especially by that action in the book which describes Islam as seen by its Muslim critics. Many of the criticisms are valid if applied to Christianity as well! The "Word-List of Islamic Terms" and the "Short Book-List" at the end of the volume are helpful for one who would put off his sandals at the mosque for the first time.

In view of the distressing increase of interest in Hendrick Kraemer's book, *The Christian Message in a Non-Christian World*, or at least in the philosophy of missions which it represents, it is refreshing to see a series of books on the horizon whose plea is for an irenic, sympathetic but nonetheless positive Christian approach to the non-Christian religions.

PETER G. GOWING

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North Berwick, Maine

THE LITURGICAL RENEWAL
OF THE CHURCH

edited by Massey Hamilton Shepherd, Jr. *Oxford University Press*, 1960. 160 pp. \$3.25.

This book consists of six addresses given at the Liturgical Conference held at Grace Episcopal Church, Madison, Wisconsin, in May, 1958.

Five Episcopal priests and one Lutheran minister participated.

The editor and one of the six contributors is Dr. Massey H. Shepherd, Jr., unquestionably the foremost liturgical scholar in the Episcopal Church today. Dr. Shepherd remarks that the liturgical movement is more comprehensive than the ecumenical movement, because the former includes the Church of Rome. Dr. Shepherd traces the serious concern of the Church of Rome in the past 60 years to make the Mass more meaningful and more truly corporate.

The Episcopal Church has been more deeply involved in liturgical renewal than any other non-Roman group. The Lutherans in America would come second in such interest and have been strongly influenced by the Episcopal Church. The Lutheran minister in this symposium, Dr. Arthur Piepkorn, states that the Episcopal Church has been the bearer of "what is aesthetically and unquestionably the best American tradition of church architecture and church music." Dr. Shepherd says, "The more recent imitations of Anglican public worship on the part of non-liturgically minded Protestant churches have for the most part only affected the externals of religion."

The reason for this is that by and large the non-liturgical Protestant churches do not take the sacraments seriously. For Anglicans and Lutherans the altar is the center of the church, and is important not merely for decorative reasons, but because here the Eucharist is celebrated. The Eucharist is the great action of the church. It is both the pleading of and the showing forth here and now of the accomplished act of our redemption, expressing the Gospel of Christ in word and action. The Church stands on this double foundation: the Bible and the Eucharist, the holy doctrine and the holy food, the uttered word and the living presence.

This book is a faithful expression of the thinking of the Episcopal Church today on the importance of the liturgy as grounded in the sacraments. It covers a very vital area of Christian thought which is generally neglected by Protestants. The addresses contained in this book have been prepared by scholars competent in history and theology, articulate and forceful in presenting their theses. The words convey on the written page the intensity of their convictions. A careful reading of this book should open up some new channels of thought.

RALPH H. KIMBALL

Saint Andrew's Church
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PRINCIPLES OF CHRISTIAN WORSHIP

By Raymond Abba. Oxford University Press, 1957. 196 pp. \$2.75.

Raymond Abba has written a stimulating and thought-provoking book on the principles of Christian worship. It could serve well as the stimulus and basis for discussion of the place of worship in the church. Feeling that worship too often is ordered by questions of expediency, Abba presents in the opening chapter three basic principles which should determine the order of worship in the church. The first of these principles is that worship depends upon revelation, and Christian worship depends upon the revelation of God in Jesus Christ. "Worship is essentially a response, man's response to God's word of grace, to what he has done for us men and for our salvation." The second basic principle is that true worship can only spring from the activity of the Holy Spirit. Abba acknowledges the danger of liturgical forms restricting the work of the Spirit, but points out that worship which is truly prompted by the Spirit will be subject to a theological constraint; it will be restricted as well as evoked by the Christian revelation. The third fundamental principle is that worship is the only adequate preparation of the Church for its work and witness in the world as the Body of Christ.

In the second chapter Abba deals with the origins and development of Christian worship from a historical point of view. I found his third chapter, "The Ministry of the Word," most stimulating and valuable. This brief quotation will suggest the scope of the chapter:

"There are three 'modes' by which this divine Word, uttered in God's mighty acts in history, declared by the Prophets incarnate in Jesus Christ is conveyed to us—the Bible, Preaching, and the Sacraments. Of these, the Bible is primary."

One might differ with Abba in minor details of practice, such as surrounding the Scripture reading with the repetition of a mechanical formula when, for example, he suggests after the first reading, "Here endeth the first lesson." This practitioner would like to suggest an alternative practice of simply sitting down and crediting the congregation with wisdom to discern that the first lesson has ended. In spite of some clashes of feelings of this sort, I felt great worth and stimulation from this chapter.

In his dealing with public prayer in the following chapter, Mr. Abba treats fairly and with great understanding the relative merits and dangers of spontaneous prayer as compared to the use of historical prayers of the church. Indeed, it is this spirit of understanding and ap-

preciation which permeates the whole book which leads me to commend it as a basis of study and discussion on the part of laymen or ministers.

The chapter entitled "Church Praise" deals primarily with the role of music in worship. Mr. Abba makes a real contribution in his observation that in Free Church Worship, hymns are not extra-liturgical but are "an integral and indeed vital part of the service itself; they form its permanent liturgical framework. Hence they discharge the functions of various constituent parts of a liturgy." It is refreshing to find in one and the same person a genuine appreciation of liturgical forms and an equal appreciation of the less rigid forms of worship in the Free Churches.

His closing chapter on the Sacraments is guaranteed to give insight and stimulation to any group of Christians discussing this subject. A few lines from Abba's preface indicate his purpose in writing the book and I feel he has achieved a good measure of success:

"The book is intended, not as a comprehensive survey, but rather as an introduction to the subject and a practical guide for the minister in the conduct of worship. The approach is theological and historical, but we have attempted throughout to relate both theology and history to present-day practice. Too often the ordering of worship is determined by questions of expediency instead of by reference to first principles. There is, as I have tried to show, a theology of worship which has practical implications in such matters as the structure of a service, the place of Scripture lessons, Psalms and hymns, the ordering of public prayer, and the administration of the Sacraments."

JOHN P. WEBSTER

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HOW GOD HEALS

By Paul M. Miller. Herald Press, 1960. 23 pp. \$1.35

This booklet by Paul M. Miller, Assistant Professor of Practical Theology in Goshen College Biblical Seminary brings a sensible presentation of the question of healing in our Christian tradition. The author is informed about the place of healing in our Biblical records and equally informed about current insights and practices. His Biblical orientation helps him make competent judgments about professional healers of our days, whether we think of them

...ing line in the tent meetings, of the radio
...adcast, or of the psychiatrist's office. The
...e to the author's position is found in the
...wer that Paul received: "My grace is suf-
...ent for thee." He calls for a church-centered
...nistry for the sick, where lives can be tested
...the fruits of the Spirit.

JACOB F. BALZER

...st Congregational Church
...ete, Nebraska

BIBLICAL REVELATION AND INSPIRATION

Harold S. Bender. *Herald Press*, 1959. 20
pp. \$.35.

This booklet is the fourth of a series under
the general head of Focal Pamphlets. It con-
tains an address given at the biennial session
of the Mennonite General Conference held in
August, 1959. The author is Dean and Profes-
sor of Church History in Goshen College Bibli-
cal Seminary. His chief concern is the clarifica-
tion of the term "revelation" as applied to
Jesus Christ and the term "inspiration" as ap-
plied to the Bible. He interprets for his readers
the centrality of Menno Simons' conviction
that there is no other foundation "than that
which is laid, which is Jesus Christ" of whom
the Scriptures testify.

J. F. B.

THE PURPOSE AND WORK OF THE MINISTRY

Gabriel J. Fackre. *The Christian Education*
Press, 1959. 141 pp. \$.250.

This is a little book but it is rich in wisdom.
Its wisdom stems from the depth of the author's
dedication uncommonly supported by keen per-
ceptivity. The author writes out of experience
as a mission pastor in a steel-producing area.
Making a number of the contemporary cate-
gories which have been applied to the minis-
try by several contemporary analysts of the

minister's work, Fackre puts the living flesh of
illustration on the categorical skeleton. The re-
sult is more than just a readable book. It is
a source of soul-searching for all of us asso-
ciated with the ministry.

Consistent with the Protestant interpretation
of the minister as one who serves and aids
others in serving in the full experience of liv-
ing, Fackre insists that man's true service to
God is in the main stream of life in contrast
with monastic living. In fact, the whole scheme
of the book is built around the idea of life as
a river, the church as the boat and the people
and pastor as oarsmen, and so on. As always,
such figures tend to get in the way of the
main idea at times but on the whole the figure
serves in good stead. Basic to the author's
thesis is the idea of the church as the holy
community, a company of covenanted folk.
This makes mockery of the cult of togeth-
erness and gives relevance to Buber's "I-Thou"
concept.

Many helpful suggestions mark the flow of
the author's practical and theoretical thought.
Singling out one may give it disproportionate
emphasis. One of Protestantism's toughest prob-
lems is ministering to congregations of limited
conceptualizing capacity. We have not suffi-
ciently stressed visual and symbolic representa-
tion. The author writes, "A robust liturgical
service in which the congregation is permitted
the maximum of participation through voice
and movement, and one which makes use of
symbolic form and color is the kind of worship
that makes contact with a worker's total
self." We need much more help of this kind.

An experience at Iona and, likewise, with
other intentional religious communities has in-
spired a modest community demonstration in-
volving work and worship on the part of the
congregation whose ministry provided much of
the resource material for this volume. Its sim-
plicity and yet its meaningfulness is consistent
with the insights and purposes portrayed
throughout this whole analysis of the ministry.
One welcomes this book as a contribution to
the much needed and growing study of the
ministry in a local parish.

VICTOR OBENHAUS

Federated Theological Faculty
University of Chicago

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Some of the recent acquisitions:

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| <i>Bible</i> | ABBA, RAYMOND. The Nature and Authority of the Bible
BRIGHT, JOHN. A History of Israel
CERFAUX, L. The Church in the Theology of St. Paul
ELLIS, E. EARLE. Paul's Use of the Old Testament
MACGREGOR, GEDDES. The Bible in the Making
MUNCK, JOHANNES. Paul and the Salvation of Mankind
TENNEY, MERRILL C. The New Testament. An Historical and Analytic Survey
THROCKMORTON, BURTON H. The New Testament and Mythology
SZIKSZAI, STEPHEN. The Story of Israel
WILDER, AMOS N. Otherworldliness and the New Testament |
| <i>Church History,
History of
Doctrine</i> | BRIGHT, WILLIAM. The Age of the Fathers; Being Chapters in the History of the Church During the Fourth and Fifth Centuries. 2 vols.
HANSON, RICHARD P. C. Allegory and Event
LAWSON, JOHN. The Biblical Theology of Saint Irenaeus
PELIKAN, JAROSLAV. The Riddle of Roman Catholicism
PRESTIGE, G. L. Fathers and Heretics |
| <i>Dogmatics</i> | KNUDSON, ALBERT C. The Doctrine of God
LINDSTROM, HARALD. Wesley and Sanctification
NIESEL, WILHELM. The Theology of Calvin
WINGREN, GUSTAV. Man and the Incarnation |
| <i>Philosophy</i> | AYER, A. J. Logical Positivism
HEIDEGGER, MARTIN. An Introduction to Metaphysics
KAUFMANN, WALTER. From Shakespeare to Existentialism |
| <i>Church Music</i> | LUTKIN, PETER C. Music in the Church
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| <i>Biography</i> | MACGREGOR, GEDDES. The Thundering Scot
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